

Parish Priest: Pā Mikaere Ryan [pamikaere@gmail.com](mailto:pamikaere@gmail.com) 7 Westminster Rd., Mt. Eden, Auckland 1024

Te Unga Waka Marae – Tumuaki Annette Hakaraia 027-6293357 Secr. Eva Morunga Cellphone 022-035-6950

Eva's home 527 8289 Email for the marae is [teungawakamarae1@gmail.com](mailto:teungawakamarae1@gmail.com)

**RĀTAPU TEKAU MĀ RUA**  
**O TE WĀ NOA O TE TAU**  
**Eleventh Sunday in Ordinary Time -**  
**But this Year we celebrate the**  
**Birth of John the Baptist**

*We use the Readings for 24th June*

**Miha Māori kei Te Unga Waka ia**  
**Rātapu ia Rātapu 11<sup>am</sup>**

**Weekday Mass 12 midday,**  
**Sacrament of Reconciliation** - after  
 weekday Mass or before if there's  
 time.

**Pope Francis monthly prayer intention**  
 for June is for Social networks, but I can't  
 understand it. Perhaps someone can  
 enlighten us what this sentence means: "...  
 work towards that inclusiveness which  
 respects others for their differences." Or  
 perhaps give us an example of how this  
 could occur. Ki te mea he kaikorero Maori  
 koe - maau e Whakamaori - pea.

## HE AITUA

### ANNIVERSARIES OF DEATH

**Today at Mass the Photo of Douglas**  
 Tepania will be shown by the family and  
 placed after Mass on the kaumatua wall

16<sup>th</sup> June - Tom Topia

17<sup>th</sup> June - Brother Andrew Young

### OFM

18<sup>th</sup> June - Peter Burkhardt

19<sup>th</sup> June - Ani Wihone

20<sup>th</sup> June - John Wikaira

21<sup>st</sup> June - Michael Peterson, Rob

### Cooper

24<sup>th</sup> June - Patricia White (née Vujcich)

25<sup>th</sup> June - Tommy Kākā

28<sup>th</sup> June - William Francisco Nicholls,

**Bruce Stewart, Rosalie Morunga**

29<sup>th</sup> June - Stephen Wijohn 1<sup>st</sup> anniv.

Nelson Ngaropō

30<sup>th</sup> June - Allan Tollich,

Michael Francis Gilbert

1<sup>st</sup> July - Mick O'Brien,

Johnny Williams, Mere Postow

4<sup>th</sup> July - Fr. Jan Nielen MHM

5<sup>th</sup> July - Fr. Dave Jillet, Lola White

### PRIESTLY ORDINATIONS

**SATURDAY, 4<sup>TH</sup> AUGUST 11.30<sup>AM</sup>**

**AT THE CATHEDRAL**

*"With great joy, the Church in Auckland  
 prepares to welcome two new priests. In  
 August I will ordain Deacon Anthony  
 Trenwith and Deacon Tony King-Archer  
 as priests. Please join me in praying for  
 our new priests and seminarians, and for  
 many more young men from our Diocese  
 of Auckland to follow the Lord in this  
 vocation of love. Arohanui*

✦ Patrick Dunn, Bishop of Auckland

*¶A beautiful poster is on our Notice Board  
 with the story and photos of the two new  
 priests and the seminarians.*

### INOINGA MŌ NGĀ TÜRORO

Pā Anton Timmerman, Pā David Whelan, Pā Sean  
 O'Brien, Pā Tony Brown, King Tuheitia, Tony Zac  
 Smith, Agnes Cherrington, Anna Haines, Arahi  
 Ashby, Basil Brown, Bella Wade, Bernard Hotere,  
 Bubby Mokaraka, Boss Pomare, Carol King,  
 Cherish Pomare, Christine Lewis, Chum Murphy,  
 Dave Toia, David Brown, David Puckey, David  
 Robinson, Dawn Hawke, Delia Tinklin, Derek  
 Carmichael, Des-Chanel Toalepai, Eve Gallen,  
 Gemma Leef, George and Dot Houghton, George  
 Stephens, Gloria Nightingale, Grace Henry, Henry  
 Tepania, Hēmi and Hine-Mei, Hilda Tumata, Hine  
 Wikaira, Hone Mautairi, Janet Greeks, John Te  
 Pania, Joseph Tepania, Joe Te Whiu, Joe Morunga,  
 John Hancy, John Moynihan, Judy Rogers, Kaleb  
 Savelio Thompson, Katarina Jamieson, Kevin  
 O'Brien, Labby Matthews, Lawrence Kelly, Liam  
 Dargaville, Lorraine Knutson, Lorraine Sutherland,  
 Louise Katene-Riwhi and sister Joy, Margaret  
 Paparōa, Marie Louise, Margaret (Irene) Stinnato,  
 Martha Henry, Martha London, Martha Perham,  
 Martin Hoani, Matthew Brown, Maria Clarke,  
 Matthew Hoani, Maudie Harris, Maudie Puku, Mere  
 Harris, Moana MacDonald, Moka Te Wake, Monica  
 Manaena, Monica Te Hira, Nan & Pearl, Nan  
 Thomas, Nikau Gardiner, Patricia Millar, Paul  
 Hughes, Paul London, Paul Tukere, Pauline Matiu,  
 Percy Davis, Peter Peita, Phyllis Pomare, Reg  
 Dargaville, Rewa Lepper, Robert Tuiloma, Rose  
 Jacobs, Selina Cummings (née Peita), Sorra Matchit,  
 Stephen Dawson, Talia Mereana Tepania, Tamara  
 Grace, Teresa Morris, Teresa Rerekura, Tina &  
 Allen Francis, Tom Hurst, Tom Tepania, Trevor  
 Ellery, Ulalia Kaio, Urania Peita, Vincent Martin  
 and Wesley Henry

### KATEKITA COURSE CONTINUED

To learn (or revise) Katekita ministry and  
 roles. Katekita assist with and organise  
 Sunday Masses, Baptisms, Communion  
 to the sick and dying and Funeral services  
 with the appropriate himene and karakia.  
 7 Remaining dates at Te Unga Waka:  
**Wednesday June 27<sup>th</sup> / July 11<sup>th</sup> & 25<sup>th</sup> /**  
**August 8<sup>th</sup> & 2<sup>nd</sup> / Sept 5<sup>th</sup> & 19<sup>th</sup>**

When the tenth week comes, we will have  
 a commissioning at our 11am Miha at Te  
 Unga Waka, led by Bishop Pat 16th  
 September. This will allow more to be  
 present than on the Wednesday. [Cost:  
 \$10 per night towards handouts and end  
 of programme commissioning. Contacts  
 Rangi Davis: [rangi.davis@gmail.com](mailto:rangi.davis@gmail.com) or  
 Wiremu Smith: [wiremu.smith@sus.co.nz](mailto:wiremu.smith@sus.co.nz)

### NEEDED - A Māori tutor.

*Fr. Brendan Ward sent this message:*  
 "Do you know of anyone associated with Te Ūnga  
 Waka who would be competent and available to  
 teach an hour a week (within term time) of Māori  
 Language to the seminarians? Someone with  
 awareness of Liturgy, hymns and prayers,  
 additional to grammar and comprehension is  
 sought. Time and remuneration to be negotiated.  
 Hoping to introduce by start of the second  
 semester 23rd. July."

Rev. Brendan Ward Ph. 09 360 6766

Email: [rector@holycross.org.nz](mailto:rector@holycross.org.nz)

### DATES TO BE NOTED

#### Next Sunday 1st July.

**Pa Mick Ryan - celebrating his 90th  
 birthday. Join him for an informal  
 cuppa after Sunday Mass** *At Pa's  
 special request please no big fuss and  
 especially don't try to drag him off to a  
 restaurant. A special treat for him would  
 be to see you all at the midday Mass on  
 the actual Birthday Friday 29th June, the  
Feast of Saints Peter and Paul at Te  
Unga Waka which he will be offering for  
his mātua John and Susanna Ryan (who  
reached 100), his sisters Mary and Greta  
and tuakana Jack and the first son James  
who died as an infant. "E moe rā taku  
whānau aroha- lovely family, a te wā ka  
tutaki anō tāua i a tāua".*

### PRIEST RETREAT

**Pa Mick Ryan will be away on Retreat  
 from Sunday evening 8<sup>th</sup> July  
 until 1.00<sup>pm</sup> Friday 13<sup>th</sup> July**

### PANGURU UKELELE ORCHESTRA

The Orchestra joined us for Mass on  
 Sunday. Coming from Panguru they  
 knew the Hīmene Māori well and played  
 a musical interlude after Holy  
 Communion which was really sweet and  
 prayerful. Nō reira e pōuri ana te ngākau  
 i te taenga mai o te imera, he reta  
 amuamu, he reta whakaputa mōhio hoki  
 he reta ngautuarā, i tētahi o rātou, an  
 officious letter of complaint nō tētahi  
 wahine, ko Alexia Jacobs (ko wai hoki?  
 their Public Relations person? She wrote  
 to Pa Ryan accusing him of not respecting  
 their choir when they were getting ready  
 to sing a hymn but Pa announced the Nō  
 te Hōhonutanga at Communion time. She  
 attached a 2 pages letter explaining her  
 ideas of Māori customs and Liturgy.

**To avoid this sort of happening in  
 future, please let us inform visiting  
 groups that Te Ūnga Waka has its own  
 choir - all of us. The Holy Mass is not a  
 concert to show anybody's talent, or to  
 practise on us. And - it is our custom  
 to chant the psalm for the Dead as  
 people go up to the altar for Holy  
 Communion. We always do this for  
 anniversaries. At other times we may  
 substitute E whakanui ana or a Latin  
 Benediction hymn. It's our liturgy.**

**The scene: outside the Mall**

**The old lady asks the busker, "Do  
 you always play by ear?"**

**"No ma'am; sometimes I plays  
 over there."**

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### TUHITUHI TAPU TUATAHI

Ihaia

49<sup>1-6</sup>

Everyone listen, even you foreign nations across the sea! The LORD chose me and gave me a name before I was born. He made my words pierce like a sharp sword or a pointed arrow; he kept me safely hidden in the palm of his hand. The LORD said to me, "Israel, you are my servant; and because of you I will be highly honoured." I said to myself, "I am completely worn out; my time has been wasted. But I did it for the LORD God, and he will reward me." Even before I was born, the LORD God chose me to serve him and to lead back the people of Israel. So the LORD has honoured me and made me strong. Now the LORD says to me, "It isn't enough for you to be merely my servant. You must do more than lead back the survivors from the tribes of Israel. I have placed you here as a light for other nations; you must take my saving power to everyone on earth." Ko te kupu a te Ariki. **Whakamoemiti ki te Atua.**

**WAIATA WHAKAUTU** 138 / 139

*Wā.* **Ka whakawhetai ahau ki ä koe; he mea whakamiharo töku hanga.**

You have looked deep into my heart, LORD, and you know all about me. You know when I am resting and when I am working, and from heaven you discover my thoughts. You notice everything I do and everywhere I go. *Wā.* **Ka** You are the one who put me together inside my mother's body, and I praise you because of the wonderful way you created me. *Wā.* Nothing about me is hidden from you. I was secretly woven together deep in the earth below, but with your own eyes you saw my body being formed. *Wā.* **Ka**

### TUHITUHI TAPU TUARUA

Mahi a ngā Āpōtoro

13<sup>22-26</sup>

Paul said: God removed Saul from the kingship, and let David rule in his place. God said this about him, 'David, the son of Jesse is the person who pleases me most! He does everything I want him to do.' God promised that someone from David's family would come to save the people of Israel, and that one is Jesus. But before Jesus came, John was telling everyone in Israel to turn back to God and be baptized. Then, when John's work was almost done, he said, "Who do people think I am? Do you think I am the Promised One? He will come later and I am not good enough to untie his sandals. Now listen you descendants of Abraham! Pay attention you Gentiles who are here to worship God! Listen to the message about how to be saved, because it is for everyone. Ko te kupu a te Ariki. **Whakamoemiti ki te Atua** *Areruia. Ä, ko koe e Tama ka karangatia ko te Poropiti a te Runga Rawa, e haere hoki koe i te aroaro o te Ariki hei whakapai i öna huarahi. Äreruia.*

**RONGO PAI** Ruka 1<sup>57-66, 80</sup>

Ka rite te wä e whānau ai a Erihäpeti, ä, ka whānau he tama. Ä, te rongonga o te hunga e noho pätata ana, me öna whanaunga kua whakanuia e te Ariki, töna atawhai ki ä ia, na, ka hari tahi me ia. Ä, i te waru o ngä rä ka haere rätou ki te kokoti i te tamaiti, ä, huaina ana ia e rätou, ko Hakaraia, ko te ingoa o töna matua. Na, ka oho mai a Erihäpeti töna whaea, ka mea, "Kähore, ëngari me hua ia ko Hoane." Na, ka mea rätou ki ä ia, "Kähore rä tètahi o öu whanaunga e karangatia ana ki tënë ingoa." Na, ka tahuri rätou ki töna päpä, ko wai täna e pai ai hei ingoa möna? Ä, ka tono ia kia homai tètahi papa tuhituhi, ka tuhituhi, ka mea: Ko Hoane töna ingoa. Ä, miharo ana rätou katoa. Na ka

puare tonu te iho o töna mängai, ka mawheto hoki töna arero, ä, ka körero ia, ka whakapai ki te Atua. Ä, pä ana te wehi ki te hunga katoa e noho pätata ana ki a räua; ä, ka körerotia ënei mea katoa i ngä wähi pukepuke katoa o Huria. Na, ka whakamaua ënei mea e te hunga i rangona ai, ki roto ki ö rätou ngäkau, ka mea: he tamaiti aha ianei tenei ä mua? I ä ia hoki te ringa o te Ariki. Na, ka tupu taua tamaiti, ä, ka kaha haere töna wairua; ä, i ngä koraha ia tae noa ki te rä o töna whakakitenga ki a Īharaira. Ko te Rongo Pai a te Ariki.

**Kia whakanuia rä koe, e te Ariki e Hëhu Karaiti.**

**GOSPEL** Luke 1<sup>57-66, 80</sup>

When Elizabeth's son was born, her neighbours and relatives heard how kind the Lord had been to her, and they too were glad. Eight days later they did for the child what the Law of Moses commands. They were going to name him Zechariah after his father. But Elizabeth said, "No, his name is John!" The people argued, "No one in your family has ever been named John." So they motioned to Zechariah to find out what he wanted to name his son. Zechariah asked for a writing tablet. Then he wrote, "His name is John." Everyone was amazed. Right away Zechariah started speaking and praising God. All the neighbours were frightened because of what had happened, and everywhere in the hill country people kept talking about these things. Everyone who heard about this wondered what this child would grow up to be. They knew that the Lord was with him. As John grew up, God's Spirit gave him great power. John lived in the desert until the time he was sent to the people of Israel.

The Gospel of the Lord.

**Praise to you Lord Jesus Christ.**

**THE BIRTH OF JOHN THE  
BAPTIST  
KO TE WHĀNAUTANGA O  
HOANE KAI-IRIIRI**

Huihui mai e te whānau. Haere mai ki te whakarongo ki te kupu o te rā. Let's spend time looking at today's message, at a very special person bridging the gap between the Old and the New

It's unusual for a saint's readings to push aside the Sunday Readings, but it happens today, because John the Baptist is very special. The 24th of June is a remembrance day of John's birth.

Saints are mostly remembered on the date of their death - which is often referred to as their Birthday into Heaven. And that is the way we usually remember John - how he was a brave speaker - who said it as he saw it - his message was to remind people of their spiritual inheritance, that they had to turn around their lives and try to live up to the title of the Chosen Race - te Hunga i Whiriwhiria.

It landed him in the jail of King Herod. Interestingly. Herod liked him - He used to get him up from the dungeon to have a kōrero with him about life; and John would give him a telling off for living with his brother Phillip's wife. But that's for another day, when we will talk about that horrible bitch, who brought about John's execution. However, today we are asked to study the beginning of John's life.

The first Reading is chosen from the Prophet Isaiah. Thank you Kiritopa for reading it so deliberately - good training from your nanna.

Here was a great prophet who lived through the reign of 4

kings of Judah - when they were threatened by Assyria who eventually captured most of Judea and led away thousands to be slaves. Isaiah kept up their spirits by telling of people coming in the future - prophetic people like John the Baptist ... *The Lord chose me and gave me a name before I was born. He made my words pierce like a sharp sword and later You must do more ... I have placed you here as a light for other nations.*

John saw himself as a voice calling in the wilderness - prepare for the Lord.

The Waiata Whakautu - thanks Henry - has echoes of bodily creation - "You put me together in my mother's womb - with your own eyes you saw my body being formed. - reminding us of John's mother Erihapeti who was thought to be sterile.

In the second Reading, - thanks Angelina - St. Paul's words we read in the second reading were written down in the Acts of the Apostles -- by Luke also.

John is seen as the Herald, the Kaikaranga whose work is to point out the Saviour.

The Gospel today is a shortened version of all that happened around John's conception and birth.. I'll try not to be long-winded but it's exciting and interesting to read the very beginning of Luke's Gospel.

Luke writes "I made a careful study of everything and then decided to write and tell you (Theophilus) exactly what took place.

I have done this to let you know the truth about what you have heard. When Herod was king of Judea, there was a priest by the name of Hakaraia (Zachary) from the priestly group of Abiyah. His wife Irihapeti

(Elizabeth) was from the family of Aaron. Both of them were good people and pleased the Lord God by obeying all that he has commanded. But they did not have any children. Irihapeti could not have any, and both Hakaraia and Irihapeti were already old.

One day Hakaraia's rōpū pirihi were on duty, and he was serving God as a priest. According to the custom of the priests, he had been chosen to go into the Lord's temple that day and burn incense, while the people stood outside, praying.

All at once an angel of the Lord appeared to Hakaraia at the side of the altar. Hakaraia was confused and afraid when he saw the angel. But the angel told him: "Don't be afraid Hakaraia! God has heard your prayers. You wife Irihapeti will have a son, and you must name him John. His birth will make you very happy and many people will be glad. Your son will be a great servant of the Lord. He must never drink wine or beer, and the power of the Wairua Tapu - the Holy Spirit - will be with him from the time he is born.

John will lead many people in Israel back to the Lord their God. He will go ahead of the Lord with the same power and spirit that Elijah had.

And, - because of John - Parents will be more thoughtful of their children.

And people who now disobey God will begin to think as they ought to.

That is how John will get people ready for the Lord. *Those are the words of the angel.*

Hakaraia said to the angel: "How will I know this is going to

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happen? My wife and I are both very old.”

The angel answered “I am Kaperiere (Gabriel), God’s servant. And I was to tell you this good news. You have not believed what I have said. So you will not be able to say a thing until all this happens. But everything will take place when it is supposed to.”

The crowd was waiting for Hakaraia and kept wondering why he was staying so long in the temple. When he did come out he couldn’t speak, and they knew he had seen a vision. He motioned to them with his hands, but did not say a thing. When Hakaraia’s time of service in the temple was over, he went home.

Soon after that his wife was expecting a baby, and for five months she didn’t leave the house. She said to herself, - what the Lord has done for me will keep people from looking down on me.

Immediately the Evangelist Luke describes how the same Archangel Kaperiere (Gabriel) is sent to Nazareth a month later. What were his first words to the little Puhī - the young Virgin?? any offers???

Yes, of course, the Hail Mary - Hail Mary full of grace ... Awe e Maria, e kī ana koe i te keratia

Luke describes the Annunciation and then the Visitation of Mary to Irihapeti where she stayed to help her out for three months.

This is all in Chapter One of Luke. Verses 57-66 are on your paper today: Ka rite te wā e whānau ai a Erihapeti .. When Elizabeth’s son was born...

But I’d like to pick up the verses 67 to 80. I know it’s long but it’s wonderful

The family wouldn’t believe Erihapeti who wanted the name John and they turned to Hakaraia, Ka tonoa ia kia homai he papa tuhituhi - and he signed he wanted a writing tablet and wrote John is his name. And then all heaven broke loose!

His tongue got back its power to speak and the words name tumbling out of his mouth:

Kia whakaorangia te Ariki, te Atua o Iharaira \* kua titiro mai hoki ia, kua whakaora i tōna iwi *Blessed be the Lord, the God of Israel because he has looked on his people and healed them.*

Ā, kua whakaarahia ake e ia he mana whakaora mō tātou i roto i te whare o Rāwiri. *The Lord is saving his people - Our God has given us mightyhealing MANA.*

[I’ll talk to you another time to explain how Pā Henare and myself found that word Mana had that special nuance of the Jewish concept, which English doesn’t have a word for and we struggle to convey - so that the English translators come up with “The horn of salvation” Even the Latin has the Cornu Salutis the horn of salvation.-

The Douai/Rheims Catholic version has “Horn of Salvation.” Same as the King James Version. Monsignor Ronald Knox has “The Sceptre of salvation.”]

Kua pērā me tāna i kōrerotia e ngā māngai \*o āna poropiti tapu onamata iho

Hei whakaputa i te atawhai ki ō tātou mātua \* hei whakamaharatanga hoki ki tāna Kawenata.

I like these lines : Hei hoatu ki tōna iwi i te mātauranga e ora ai = give to his people the knowledge to live by.

He mea ia nā te ngākau pūaroa o to tātou Atua \* koia i titiro ai

ki a tātou *Something from the loving heart of God - that looks on us like the sun from high in the sky.*

Hei whakamārama i te hunga e noho ana i roto i te pōuri i te ātārangi o te mate - *to enlighten people living in the dark shadow of death, this light will shine to guide us into a life of peace.*

No wonder this canticle is said every morning in the official Breviary prayers - the Benedictus.

INOINGA

Let us pray that we will have the courage of John the Baptist - to show our Faith in Christ and his Good News.

1. That the love for Christ will inspire us to try and follow his example and give good example to our youngsters. E te Ariki

2. That the cruelty and fighting which makes families flee from their homes will be replaced by the spirit of caring for the weak - which Christ taught us. E te Ariki

3. For the family of the Church

4. For all who are sick

5. For our Prime Minister and her baby. Good health - may her daughter be blessed - as John the Baptist was. E te Ariki

Thanks Lord for the gift of prayer.....